THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (JOHN 14: 21).

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BAPTISM NECESSARY TO SALVATION.

THE Apostle Paul defines the gospel of Christ as "the power of God unto salvation to every one that believeth." But what constitutes the belief that Paul had reference to? It cannot be merely an intellectual assent to the principles and ordinances which comprise the gospel. It implies such implicit confidence and conviction as will impel to action. It is not consistent to profess belief in Christ and then refuse to obey His commandments. The only belief that can render the gospel "the power of God unto salvation" is an active, living belief that leads to a strict obedience to the laws and ordinances thereof. In proof of this statement, let us consider a few passages of scripture.

The declaration of the Savior was, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). Again He said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). And how do we know Him? Let the Apostle John answer. He says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I. John 2: 3-4).

In speaking of Jesus, the author of the Epistle to the Hebrews says: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 8, 9). Thus we rightly come to the conclusion that the belief which makes the gospel "the power of God unto salvation," is a belief which leads up to an implicit and complete obedience to the commandments of God.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews," who was desirous of learning something of the kingdom of heaven. "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Seeing his faith, Jesus taught him: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This statement caused no little astonishment in the mind of Nicodemus and he enquired, "How can a man be born when he is old?" In explanation of his first statement, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:1-5). It can hardly be disputed that the watery birth here referred to is baptism. Jesus has declared that without being born again—that is, of the water and of the Spirit—the kingdom of God cannot be entered. As there can be no salvation outside of that kingdom, baptism must be necessary to salvation.

Salvation is promised to mankind on condition of their obedience to the commandments of God. Even Christ was baptized to "fulfill all righteousness" (Matt. 3: 15). And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized" (II. Nephi 31: 5). Christ's humble compliance with the will of the Father, in being baptized, clearly testifies that none are exempt from this requirement.

Although Saul of Tarsus, who was afterwards called Paul, saw and spoke to the Messiah; although he was called of the Lord to be a chosen vessel to bear the name of Christ before the Gentiles and before kings, yet he was not exempt from this ordinance. The only way that he could enter into the fold of Christ was through the door of baptism.

The Savior said that the people that heard John, even the publicans, justified God, being baptized with his baptism. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7: 30).

In giving His final commission to the apostles, just previous to His departure from among them, Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The importance of baptism is here set before us in the plainest terms. Those who believe and are baptized have the sure promise from their Redeemer that they shall be saved; while those who do not believe, and consequently are not baptized, are threatened with condemnation.

Thus we see that baptism is one of the commandments of God. As the blessing of salvation is predicated upon the condition of strict obedience to God's laws, how can this ordinance be neglected and still the blessing of eternal life be obtained?

Who dare sit in judgment upon the wisdom of God, and say that baptism is not essential, seeing that He has commanded His children to be baptized. God does not deal in non-essentials; He does not require His children to do that which is unnecessary. Baptism is the rite of naturalization in the kingdom of God, for our Redeemer has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). What would you think of an immigrant who should choose a token of his own for becoming a citizen of any earthly kingdom? Is it to be supposed that the kingdom of God is of less importance? Is it to be supposed that the kingdom of God is less exacting in its order? God's house is a house of order. "He is not the author of confusion, but of peace."

Some "reject the counsel of God against themselves," by refusing to be baptized, because, they say, they will not do anything which they do not understand. All science, as well as theology, contains laws that must be obeyed in order to obtain certain results, although the reasons for such requirements are not fully understood. Religious success, as well as scientific success, depends not upon the degree to which every law is explained, but rather on the degree to which every law is obeyed. Every blessing from heaven is obtained by strict obedience to the law upon which it is predicated.

Naaman, a captain of the Assyrian host, was afflicted with leprosy, and on hearing of Elisha the prophet, he applied to him for the removal of his affliction. "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman expected the prophet to do some great thing, and at first was wroth and disposed not to obey—not to make use of means so simple. But, after due consideration, he humbled himself. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (II. Kings 5: 14). Another striking instance of a blessing being obtained through obedience is that of the beggar who was blind from his birth. He was commanded of the Savior to "Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing" (John 9: 7). Could Naaman be cleansed of leprosy without rendering obedience to the command of the prophet? Could the blind man receive his sight without rendering obedience to the command of the Savior? No; neither can anyone enter the kingdom of God without rendering obedience to the commandments of God.

Mark informs us that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." On the day of Pentecost Peter convinced thousands of the Jews that they had crucified the Son of God. Many of them "were pricked in their heart, and said unto Peter and to the rest of the apostles,

Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 37-38). From these passages of scripture, as well as many others that might be quoted, we learn that baptism is an ordinance through which it is ordained that man shall receive a remission of sins. Many people express surprise that such blessings should be obtained through baptism. Naaman was doubtless equally surprised when told to wash in Jordan seven times; but, on trying the experiment, he found the word of God to be true: his leprosy was thereby removed What objection can there be to God remitting sins by baptism when administered in the name and by the authority He has given to man?

Ananias was commanded to go to Paul, who had been converted by a vision, to tell him what he ought to do in order to be saved. He said unto Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Act 22: 16). What symbol more expressive of a cleansing from sin could be given than baptism by immersion? Again Christ refers to baptism as a birth; surely none will say that a sprinkling of water on the head or face could be likened unto a birth. Paul, also, likens baptism unto a death and a resurrection. He says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 3, 4). God, in His infinite wisdom, has chosen baptism by immersion as a sign of the covenant entered into between the repentant sinner and Himself. Immersion was the only form of baptism known to the early Christians for nearly three centuries, and those who have sought to improve upon God's eternal plan by substituting sprinkling have good reason to be ashamed of their vain presumption.

London. M. Horton Kirk.

JUST FOR TO-DAY.

Life is not to be endured; it is to be enjoyed. Happiness is its greatest gift to man. This gift cannot be purchased with wealth, yet may be obtained and enjoyed by those devoid of this world's goods. It is no respecter of persons, but will take up its abode in any clime, where it is merited. Young and old may partake of its influence and blessings, and its stay may be lengthened or shortened at the will of the participant. As God is the source of life and the Giver of all good gifts, we may rightly conclude that happiness, as well as faith, is "a gift of God."

"In this life we're toiling onward
To a goal we never reach:
But our actions help or hinder,
And our words retard or teach."

As life is eternal, it has no apparent goal, yet it embraces a multitude of minor goals. Even though that great change called death will come upon us eventually, and our mortal body be lowered in the dust within its silent grasp for a season, our spirits live on forever. This was undoubtedly the Savior's meaning when He informed the doubting Sadducees that "God is not the God of the dead, but of the living" (Matt. 22: 32).

Our Heavenly Father, in His infinite wisdom, divided the light from the darkness and called the light day and the darkness He called night. He has ordained that during the day we should think, work, talk and act. It is not His wish that we should toil all of the time, so He has given us "nights to shut down the curtain of darkness upon our little days,"—to forget the toils of the day and rest our weary souls in peaceful sleep—so that our bodies might be renewed and invigorated, able to perform the labors of another day.

The children of Israel were taught to live by the day. Moses instructed them to gather manna for one day. Some through lack of faith gathered more than sufficient for the day, but God showed His displeasure by causing it to decay and become worm-eaten. Christ taught His disciples to pray for grace sufficient for the day, as evidenced by His prayer, "Give us this day our daily bread."

If we were to follow our Savior's example, our motto would be "Just for to-day." What great meaning there is to these simple words. No useless regret of deeds unaccomplished yesterday; no burdensome worry of what to-morrow "might" bring, but determination to do well the duties of to-day. Regret cannot recall the harsh words of the past, neither can it accomplish deeds left undone. Right living to-day will do more towards rectifying past errors than volumes of regret. To worry about the trials, sickness, poverty, adversity and death of next year, or of years yet unborn, will not help us to meet those trials, but doing our best in the present will insure us strength and reserve power sufficient to overcome the difficulties when they do come. Our burdens will never be greater than we can bear. If at the age of manhood one should see a panorama of all the troubles and adversity he would have to face during the rest of his mortal life, he would, no doubt, wither beneath his load, and, if privileged to do so, would choose to depart from this life at once. But God in His wisdom withholds the future from our view, that we might "live purely, patiently and lovingly until the sun goes down;" meet adversity fairly and squarely: overcome temptation, surmount difficulties, and thus

rise, step by step, upon the ladder to success. Many an otherwise useful life is cut short by worrying about the troubles of the future, which never come to pass.

If our motto were, "Just for to-day," we should not put off until to-morrow the duties of to-day. We often neglect to tell our friends and dear ones how much we love and appreciate them to-day, but after they have passed away we strew flowers on their graves and shed bitter tears of remorse. God intended that flowers should not only decorate the graves of the dead, but adorn the homes of the living. Far more appropriate is the latter. Kind words are life's sweetest flowers, and the kind that ne'er grow old. To those who have not yet obeyed the gospel, this should be a lesson, that to-day is the time to forsake the world and its sins and to become one with those who have accepted the truth and are enjoying God's choicest blessings daily. If we run the race of "To-day," our goal is "To-night," and the prize we win for our effort is "Happiness."

Nottingham. WILFORD C. BRIMLEY.

A TESTIMONY OF THE TRUTH.

IT is my earnest desire that I may bear my testimony to that which I know to be true. I hope it may encourage searchers after truth to continue their investigation of "Mormonism."

When the "Mormon" elders first came to live with us we did not take very kindly to them, but their ways and habits were so gentlemanly that we soon got friendly with them. Finally, we began to talk with them on the scriptures. Their reasoning appealed to me as being true. Elder M. H. Kirk came to live with us last June. After a few interesting conversations with him on the gospel, he gave me a little book, entitled, "The Articles of Faith," which I have since studied, and the more I read it the more beautiful and true it seems. One day, while we were talking seriously upon Divine authority, the same elder said: "If you are in doubt, why don't you ask God if we have the authority to preach the gospel and administer in the ordinances of the same?" I did so, and God answered my prayer in a dream, which was so beautiful and realistic that I shall never forget it as long as I live. I was plainly shown that God recognized the "Mormon" elders as his authorized servants. God has also answered my prayers on other occasions. All these things naturally increased my faith and made me turn more than ever to our Heavenly Father and try to do His will.

Just a little while ago I met with an accident, and for four days suffered very much with my head. At times I was delirious. I was rather fearful of the consequences, as a blow on the head often leads to serious trouble. On the fourth day my head got

very bad, and I asked Elder M. H. Kirk to administer to me. After he had done so, I went to sleep and woke up feeling practically well. The next day I went to my business. God recognized the administration of those men whom He had previously assured me were authorized by Him. He alone could have restored me to my usual health and strength so quickly. I feel thankful to Him for His blessings.

It is now my greatest wish that I may be baptized into the Church of Jesus Christ of Latter-day Saints. It has been fully explained to me that I can not be baptized until I am twenty-one years of age. I have prayed much about it, and it has been shown to me that I must wait until I become of age, which is not far off, and I am content to wait.

I am convinced that the Church of Jesus Christ of Latter-day Saints is the only true Church, and I am trying, with God's help, to live and act up to the gospel, until such time as I am baptized, and then become a true and faithful Latter-day Saint.

London. ELSIE M. BUTCHER.

SONS OF ZION!

Sons of Zion! Heirs of glory!
Haste ye forth into the world!
Lift your voices! Tell the story
Of the gospel now unfurled!
Nations which have lain in darkness
Now are groping towards the light.
Sons of Zion! Do your duty!
Lead them in the paths of right!

Sons of Zion! Heirs of glory!
Ye are called to do great deeds!
Vanquish falsehood, priestcraft, error;
Overthrow men's countless creeds.
Too long these have o'er the nations
Held their dark, degrading sway.
Sons of Zion! Grasp your weapons!
This your cry: "A brighter day!"

Sons of Zion! Heirs of glory!
Hark! D'ye hear the foemen call!
Leave the plough, the field, the city,
Fight until the last shall fall!
This your task, your aim, your pleasure,
Shall call forth your Lord's "Well done!"
Sons of Zion! Heirs of glory!
Forward! Till the cause is won!

Nuneaton. —W. BATCHELOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 27, 1913.

EDITORIAL.

FURTHER ADMISSIONS OF RELIGIOUS DECLINE.

LEADING clergymen have recently made some remarkable admissions of religious decline in the different sectarian churches which they represent. We have called attention to some of these from time to time, believing that such direct testimony to the truth is of the highest value. Three-quarters of a century ago, in answer to his earnest prayer, the Lord revealed to the Prophet Joseph Smith the truth as to the apostate condition of modern Christendom. The testimony to that heavenly vision was commonly received with derision by the world. But with the passing of the years an increasing volume of evidence is forthcoming from many quarters in confirmation of the Prophet's message. Since the restoration of the everlasting gospel by an angel of God, and the re-establishment of the Church of Christ on earth, many thousands of missionaries in this and other lands have borne faithful testimony to the universal apostasy from and the restoration of the true gospel. The people generally, and their religious teachers in particular, have met such testimony with the declaration that there has been no apostasy, and that the gospel has remained on the earth from the time of Christ. But when these same ministers are required to report conditions and give an account of their stewardships, they are compelled to state facts which amount to a virtual admission of religious decline and apostasy.

At the annual council of the Evangelical Free Churches, held in the Hippodrome, Newcastle-on-Tyne, March 11th, 1913, the Rev. Alex. Connell, M.A., B.D., delivered his presidential address. He is reported in the *Sheffield Independent* of March 12th to have spoken as follows:

"He recently heard of a man in close touch with the democracy say, 'We have somehow lost our grip of God,' and he proposed to ask them to think of some of the issues involved if that judgment were true. For the vital question with them must always be concerned with the nation and its God. Every age thought itself remarkable, and our age had been assured repeatedly that it was unique. It was doubtful if such compliments were calculated

to steady the turbulent energies of a period which was not distinguished by humility; but however that might be, it was admitted that for religion and the Christian churches the age was one of quite peculiar and somewhat mysterious difficulty. The churches seemed to have lost the old impressiveness of their appeal, vital religion had suffered depression and decline in their visible strength, the Christian testimony on great issues of morals and religion seemed to lack something in breadth and gravity and authority, and they did not seem able to command the energy or the means or the men for the shouldering of urgent duties which yet in honour they dared not refuse. Could it be that our age had lost the consciousness of God and that the primary disaster of that loss had been within the church itself.

"The fact seemed to be, although they rarely faced it, that they had been caught in the underflow of a civilization which was the product of forces that were largely non-Christian, some of which were definitely anti-Christian. If for a moment the church had been unwary or had slept at its post, if it had lowered its standards or coarsened its temper, was it strange that they should feel the stress?"

Under the heading, "Minimum Wage for Clergy," the Liverpool *Daily Post and Mercury* of February 11th, 1913, has the report of a meeting held at the Church House, Liverpool, on the preceding day, in which the following appears:

"Archdeacon Spooner presented the annual report, showing that inadequate incomes weakened the effectiveness of the clergy, and that their depleted ranks were not as readily recruited as they should be, from the flower of the university students, because parents were often unwilling to allow their sons to enter a profession which in many instances barely held out the prospect of a living wage. In view of the loss of subscribers it was hoped that the number of well-to-do parishes giving collections annually or biennially for the fund would be increased. An inadequate ministry involved decay in religion, which in turn would be followed inevitably by the crumbling of those foundations of righteousness upon which rested a nation's stability and exaltation."

The Rev. Donald B. Fraser, minister of Pembroke Baptist Chapel, Liverpool, in *Plain Truth* of March, 1913, under the caption, "Why Not Christianity," has the following to say:

"Hence if, as I take it, we have not just now that particular order of society, practice of life, expression of idea which is Christian, if there is a clash between our dream of holiness and the actual physical arrangement of things around us, then there is an opportunity here for us to show the kind of stuff we are made of, to be up and doing, to so assert the Christ that is in us, that we do

literally and actually here in this year of so-called grace 1913, defying all sage precedent and all stereotyped form, say: 'Gentlemen, this thing called Christianity has got to mature and become a realised fact. We have had enough paganism, now let us be Christian. Why not? How much longer does the world want for the consideration of this question? Isn't 1900 years long enough. If it cannot make up its mind in that time are we not tempted to think it won't make it up at all? In which case we may as well say right out that Christianity is a radically impracticable ethic, or, which amounts to the same thing, there is no relation whatever between the vision of the soul, the divine impulse in our spirit and the acted reality of life at all. * * * I am afraid our assumption is only too accurate. We are not Christian. Our boasted title, 'A Christian Nation,' is only a fetish to keep down the excessive and inconvenient enthusiasm of men like Dr. Clifford. We know quite well what the verdict of Jesus would be upon us, not to mention that of an Isaiah."

The foregoing excerpts represent different aspects of a common deficiency among the sectarian churches of to-day. Under the conditions so frankly admitted by the ministers quoted, certain questions emerge that are of the greatest importance. How, under such conditions, are the nation and the world going to be won for God and righteousness? If the churches are not holding their own—if their "consciousness of God" as well as their influence in the world is declining rather than increasing—how can Christianity, as it is known to-day, become an effective instrument for the regeneration of the world, unless some very radical change is to take place? If darkness and uncertainty are increasing in the churches of modern Christendom, as eminent clergymen admit, then it would appear to be only a question of time until so-called Christianity becomes a thing of the past. In fact, the Rev. Donald B. Fraser, as quoted above, declares that "we may as well say right out that Christianity is a radically impracticable ethic."

Archdeacon Spooner, of the Established Church, recognizes that certain things have "weakened the effectiveness of the clergy." He is of the opinion, however, that higher salaries will increase their "effectiveness." By such means he thinks their "depleted ranks" may be "recruited" by attracting the "flower of the university students." He speaks of the Christian ministry as a "profession," and feels that further financial inducements must be held out that men of greater ability and "effectiveness" may be secured for the service of the church. The scriptures speak of two distinct classes of religious teachers—those who are "called of God" and those who "divine for money." If the "flower of the university students," who will be attracted by higher salaries to the "profession" of the sectarian ministry, will not be of those

who "divine for money," then we are unable to classify them. The Apostle Paul says that "the wisdom of this world is foolishness with God." Men who are high in authority in our modern churches, recognizing the waning "effectiveness" of their ministers, feel that, in the absence of Divine authority and guidance, the university student is the church's only hope.

To the Latter-day Saints each additional testimony of the kind herein quoted tends still further to confirm their faith in the restored gospel of the Redeemer. It is a source of regret to them that so many thousands of professing Christians should continue to walk in darkness, while the truth and authority of God are upon the earth, as they have proved to their inexpressible joy and satisfaction. Priests and people alike are conscious of a lack of spiritual light and power, as some of them frankly confess, but the mists of prejudice bedim their vision and prevent the light of the glorious gospel from reaching their minds and hearts. Meanwhile the Latter-day Saints freely offer to the world the sovereign remedy for every need. It is the everlasting gospel, with all its gifts and blessings, restored to the earth in this dispensation through the instrumentality of the Prophet Joseph Smith.

H. I.

MINUTES OF NEWCASTLE CONFERENCE.

The Newcastle annual conference convened in the Victoria Hall, South Shields, March 23rd, 1913. There were present: Elder Fred R. Woolley, of the Liverpool office; President Cyril Duffin, twenty-two elders and one lady missionary of the Newcastle conference.

The opening session, which commenced at 10 a.m., was devoted to Sunday School work. Singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Elder Marion J. Steed. Singing, "O, how lovely was the morning."

The first verse of "While of these emblems we partake" was recited in concert.

The sacrament was administered by Elders George Duffin and Roscoe C. Merrill, during which a sacramental hymn was sung.

The ten commandments were given as a concert recitation.

President Duffin welcomed all present and hoped they would be well repaid for their attendance.

Elder Haworth W. Roberts said direct revelation from God was the foundation of the Church of Jesus Christ of Latter-day Saints. He could not see why the world should deny revelation. Their object in coming to these lands was to testify that God had again spoken from the heavens. Without revelation there can be no certainty in religious matters. All churches have some truth, but cannot distinguish between truth and error without revelation.

Elder David A. Robison spoke on the importance of Sunday School work and the necessity of the children getting a right start

in life. All the knowledge we get in this life we will take with us to the next. Every spirit born in the world is enlightened by God, for He is the life and light of the world. We all have two prompters, one telling us to do good, the other evil. All mankind must have faith in the Redeemer, for we depend entirely on Him for our salvation.

Elder Frederick J. Bradshaw said that as Latter-day Saints we know the truth, and if we did not preach it, condemnation would come upon us. We are saved no faster than we get knowledge. We must overcome temptation and strive to become perfect, even as God is perfect. To gain knowledge, we must work, for faith without works is dead.

Singing, "Sing we now at parting." Benediction by Elder Richard D. Bradshaw.

The afternoon service commenced at 2 o'clock. Singing, "Now, let us rejoice in the day of salvation." Prayer by Elder Amos Belnap. Singing, "Come, come, ye saints."

The general and local authorities of the Church were presented and unanimously sustained. A statistical report of the Newcastle conference was read, showing the work done by the elders during the past six months.

President Duffin welcomed the saints and friends, and hoped all had come to learn more concerning the teachings of the Latter-day Saints.

Elder Fred R. Woolley was grateful for the privilege of meeting with the saints. It was an honor to hold the Priesthood of God and to come into the world with a message from Him. Elder Woolley announced that President Clawson was unable to attend the conference on account of important matters affecting the Continental missions which had arisen, requiring his immediate attention. He regretted President Clawson's absence. Continuing, the speaker said the message of the Latter-day Saints is that God has revealed Himself anew in this dispensation and restored the gospel, with all its gifts and blessings. God had spoken to His prophets in days of old, then why not to His children in these days. We know God lives, because He revealed Himself to the Prophet Joseph Smith, who testified to the world that he had seen the Father and the Son. He received persecution, but never denied that testimony. There cannot be two true churches, for Christ had only one set of principles for our salvation and exaltation.

A quartette was rendered by Elders Amos Belnap, Joseph Parmley, Leonard M. Haynie and Marion J. Steed.

Elder Martin G. Brixen esteemed it a privilege to meet with the saints in conference. As Latter-day Saints, we believe that obedience to the gospel is necessary to salvation. Christ was submissive to His Father's will, and was able to resist all temptation. Abraham, Job and others were obedient to the Divine commands

and received great blessings as a result. The gospel has been restored and will never be taken from the earth again. He urged all present to investigate the teachings of the Latter-day Saints.

A duet was rendered by Ellen and Edith Trow.

Elder George T. Cox testified that the elders came into the world to proclaim the gospel in its purity. Many believed in Christ who did not do His will. Gave an instance where a man possessed of an evil spirit testified that Jesus was the Christ. Such a confession was very different from that of Peter. They both knew that Jesus was the Christ, but both were not doing His will. It is life eternal to know God. We must learn His attributes and strive to keep His commandments.

Singing, "Do what is right." Prayer by Elder Joseph Parmley.

The evening session commenced at 6:30 o'clock. Singing, "We thank Thee, O God, for a Prophet." Prayer by Elder Fred R. Woolley. Singing, "O, my Father."

Elder Joseph Parmley said the anti-"Mormons" were trying to drive the elders away, but they have a message and are going to bear it to those who desire to hear it. Christ came and taught the true plan of life and salvation. He died that man might be eternally saved. His apostles predicted that after they were gone the love of many would wax cold; they clearly foretold that an apostasy should take place. The Latter-day Saints testified to the fulfillment of these predictions, and also that the truth and authority of God had been restored to the earth in this dispensation.

A solo was rendered by Edith Trow.

Elder Amos Belnap testified to the restoration of the gospel. Said the world needed some further revelation from God. There was much darkness and uncertainty in the sectarian churches. God has sent His servants into the world to call the people to repentance. He testified that Joseph Smith was a true Prophet. Many thousands have received his message and testify to its truthfulness.

Sister Rachel P. Duffin was glad to be present to bear testimony to the gospel and help to remove prejudice against Utah and her people. Our people are not rude and degraded, as so many think. Utah ranks third in the United States for education. It was surprising to see how people would believe the foolish stories that are being told about the Latter-day Saints. We are here to seek out the honest in heart and to teach them the truth.

President Duffin asked all to investigate the principles of the gospel as they were taught by the elders. Said they were teaching the truth as it had been restored from the heavens. They live pure and virtuous lives, and are striving to teach the people principles that, if obeyed, will lead to their temporal and eternal salvation. He thanked the saints of South Shields for their kindness to the visiting saints and friends.

Singing, "Israel, Israel, God is calling." Benediction by President Cyril Duffin.

RACHEL P. DUFFIN, Clerk of Conference.

FROM THE MISSION FIELD.

Sunday School Concert.—A successful concert was given by the children of the Clayton branch Sunday School (Leeds conference), Saturday evening, March 8th, 1913. There were over two hundred present. The main feature of the program was the rendition of the operetta, "Cinderella." The costumes worn by the children were very pretty. The leading parts were played by Ada Kershaw and Wilfred Craven, and all acted their parts very creditably. The program also comprised solos, recitations, duets, and cornet solos, which were much appreciated. Light refreshments were served during the evening. An enjoyable time was spent by all.

District Meetings.—Two sessions of a successful district meeting were held at Ethrington Street, Gainsboro' (Hull conference), March 9th, 1913, at 2:30 and 6:30 p.m. There were in attendance: President John F. Oleson and three traveling elders. President Oleson cordially welcomed all present, and also presented the general and local authorities, who were unanimously sustained. Elder James J. Giles pointed out the blessings to be derived through obedience to the principles of the gospel, and urged all to receive and obey the truth. Elder D. T. Murdock dwelt upon the Savior's earthly mission and the establishment of His Church in the meridian of time. Elder Alvin J. Sharp spoke upon the personality of God and showed that man was created in His image. President Oleson dwelt at length upon the first principles of the gospel and urged all present to investigate the teachings of the Latter-day Saints.

Successful Socials.—In the Latter-day Saints' Chapel, West Hartlepool (Newcastle conference), on Wednesday, March 5th, 1913, a farewell social was held in honor of Brother Bertram Allason, who is emigrating to Canada. A program, consisting of songs, recitations and games, was rendered, and all seemed to have an enjoyable time. The saints and friends presented Brother Allason with a suitable token of esteem, to which he feelingly responded.

A very enjoyable social was given in Unity Hall, Derby branch (Nottingham conference), March 5th, 1913, under the auspices of the Relief Society. An interesting program, consisting of vocal and instrumental music and recitations, was rendered, after which light refreshments and fruit were served by the sisters of the Relief Society. The saints and friends enjoyed a pleasant evening together.

An enjoyable social was held in Bolton branch (Manchester conference) on Wednesday, March 12th, 1913. The purpose of the social was for the branch benefit. There was a good attendance of saints and friends. An interesting program was rendered and refreshments were served. All present had a pleasant time.

A successful social was held in the Blyth branch (Newcastle conference) on Monday, March 17th, 1913, in honor of Mr. John Smith and his eldest daughter and son, Maggie and Alfred, who are emigrating to Zion. Maggie and Alfred have been active members of the branch. There was a large attendance of saints and friends. An excellent program was rendered, refreshments were served and games were indulged in by all. The departing ones received some beautiful and appropriate presents. All united in wishing them a pleasant journey to the land of Zion and future success.

An enjoyable social was held on Monday, March 17th, 1913, at Durham House, 295 Edge Lane, Liverpool, when the saints and friends of the Liverpool and Birkenhead branches met to commemorate the anniversary of the organization of the Relief Society. There was a large attendance. An interesting program was rendered, which included a very amusing sketch by members of the Birkenhead branch, that was much enjoyed by all. Refreshments were served in good style by the sisters of the Relief Society, and the evening was an enjoyable one throughout.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson X. Expulsion of the Saints from Jackson County.

Textbook: One Hundred Years of Mormonism (Evans), pp. 166-181.

I. Existing Conditions.

1. The Missourians. (a) Their characteristics. (b) Were from the south. (c) Their social and intellectual life. (d) Jealous and superstitions. (e) Their habits and aspirations. (f) Their dislike of "men and color." (g) Their political fears.
2. The saints. (a) Their characteristics. (b) As shown by their meeting of the "Big Blue." (c) Were mainly from New England. (d) Their love for education. (e) The school for elders. (f) Their faith in God and hope for Zion.
3. What they produced. (a) Hatred and distrust of the "Mormons." (b) Kept "Mormons" from mingling with the Missourians,

II. Charges Against the Saints.

1. The "Secret Constitution." (a) What it was. (b) Spirit of it.
2. Idle, lazy and vicious.
3. Claimed to receive direct revelation.
4. Claimed to heal the sick and to speak in tongues.
5. Claimed to perform miracles.
6. Claimed that God had given them Jackson County.

III. The Mob and the Saints in Persecution.

1. Bitterness of the mob. (a) How manifested. (b) In their meeting and resolutions. (c) In the destruction of the printing press. (d) Upon Edward Partridge and Charles Allen. (e) "You know what our Jackson boys can do," etc. (f) Some of the threats. (g) Their horrible nature. (h) The mob's attacks. (i) At Prairie Settlement. (j) At Independence. (k) The battle.
2. The spirit of the saints. (a) As shown in their official publications. (b) As expressed by Bishop Partridge. (c) As testified by a sister. (d) As shown in defense. (e) Scene at the bank of the Missouri.

IV. Why Afflictions Came Upon the Saints.

DIED.

Taylor.—At Hyde, Cheshire (Manchester conference), March 9th, 1913, Henry Taylor; born May 25th, 1831, at Aspial Smithey, Lancashire, England; baptized September 13th, 1910, by Elder N. Ray Pixton. Brother Taylor was a faithful Latter-day Saint. Interment at Hyde Chapel Cemetery, Gee Cross, Hyde.

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